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went on his journeys through Galilee, these teaching facilities were used by him. He taught in their synagogues. This method was interlocutory, question and answer, face to face work. We need only look at the pages of the New Testament to see how much use the Saviour made of this method of instruction. In three chapters of Matthew (21-23), we see the familiar question and answer. In John 14, Thomas, Philip and Judas all propound questions that meet with ready answers. The removing of difficulties, the grounding in the truth, the building up in knowledge, the opening of the Scriptures, these formed an integral part of his teaching work.

This two fold distinction in the work of the ministry is found all through the New Testament. Paul speaks of himself as a proclaimer of the glad tidings, also as a teacher. See this distinction brought out in 1 Tim. 2 : 7, 2 Tim. 1 : 11, *Kērux, didaskalos*. Paul shows in Ephesians 4 : 11 that the same persons are shepherds and teachers. He is filling less than half his work who simply watches over the flock, or feeds the flock with public exhortation and appeal. There must be a teaching work in duties and doctrines, in explaining the word, in rooting and grounding the people in the foundation teachings of the Christian life.

No plan is so well adapted for the teaching purpose as the question and answer. President Andrews, of Brown University, lately said,—“The worst mistake now making in American collegiate life is the relinquishment of the old solid senior year with its tough drill. In the whole history of modern education there has been nothing like it, nothing else so good.” Dr. Broadus shows, in his “History of Preaching,” that the sermons, the preaching of the first two or three centuries, was largely in the nature of interlocutory conferences between pastor and people. The pastor has lost that opportunity. Ten minutes of a congregational catechism at the end of the morning sermon would do more to clarify the thinking and to anchor teachings than thirty minutes of public appeal. Every pastor must aim to be a teaching pastor. He must edify the people, in the true sense of the word edify. The pastor must be apt to teach. He may not be eloquent, he must be a teacher. The Talmud gives some marks of an educated man. Among them are these—“He will not be in haste to reply ; he will ask only fitting questions , he will give fitting answers ; he will answer the first things first, and the last thing last ; he will candidly confess the limits of his knowledge.” The pastor may be a teacher through the Bible school, which he must aim to make more efficient ; through Inductive Studies for enlarging Bible knowledge ; through the public ministry that must be instructive as well as moving. Dr. Boardman, of Philadelphia, is a teaching pastor. He has gone through, in public exposition, the entire Bible. A teaching pastor educates the people, brings the people in contact with the Word itself. All need to walk in the footprints of Paul, who everywhere upheld his teaching function. In his Roman ministry he is recorded as “preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ.” A ministry will lose its opportunity and the church will lose its strength, unless the ministry be a teaching as well as a preaching ministry.

[REV.] O. P. EACHES.

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Biblical Material in Sunday School Use. Do the International Sunday School Lessons, as has often been asserted, cover the whole field of the Bible every seven years ? The following table, prepared by the Rev. T. E. Davies,

shows how many lessons have been taken from the various biblical books during the past nineteen years from the old testament :

Gen. 64	2 Chron. 20	Dan. 9
Ex. 42	Ezra 3	Hosea 2
Lev. 7	Neh. 6	Joel 1
Num. 10	Esther 3	Amos 2
Deut. 4	Job 2	Obad. 0
Josh. 28	Psalms 12	Jonah 5
Judges 10	Prov. 8	Mich. 1
Ruth 3	Eccl. 3	Nah. 0
1 Sam. 39	Cant. 0	Hab. 0
2 Sam. 18	Isa. 6	Zph. 0
1 Kings 38	Jer. 5	Hag. 0
2 Kings 33	Lam. 0	Zach. 3
1 Chron. 2	Ezk. 2	Mal. 2

FROM THE NEW TESTAMENT.

Matt. 84	Phil. 3	Jas. 1
Mark 86	Col. 1	1 Pet. 1
Luke 97	1 Thess. 2	2 Pet. 2
John 78	2 Thess. 1	1 Jno. 3
Acts 100	1 Tim. 2	2 Jno. 0
Rom. 5	2 Tim. 2	3 Jno. 0
1 Cor. 6	Tit. 1	Jude 0
2 Cor. 2	Phile. 0	Rev. 10
Gal. 2	Heb. 5	

I have not verified the above figures, but am desirous that the readers of the STUDENT should look at them, as they certainly offer material for consideration, and possibly a hint for amendment. [REV.] F. W. C. MEYER.

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Altered View of a Biblical Text-Book. It will be of interest to those who are considering the Pentateuchal Question to note the following stages of decidedly conservative comment in Kurtz's "Lehrbuch der Heiligen Geschichte," a well-known and much used German text-book of Biblical History. In the old editions the celebrated author thought that a denial of the Mosaic authorship of the Pentateuch involved the destruction of the foundation upon which all subsequent Bible history rested. A later edition of the same text-book modifies the original statement somewhat, by admitting that the Pentateuch need not be regarded as having been put into its present shape within the life-time of Moses, but that the various Mosaic laws were gathered and arranged in the time of Joshua, the Judges and Samuel. In the last, the sixteenth edition, one reads in place of the above comments this note: "The view that the entire Pentateuch, as it now appears, was written by Moses himself can, according to the present results of critical biblical research, no longer be maintained. Various ancient documents (now still recognizable) underlie the book, which at different periods have been compiled by several redactors, the final and fully concluding redaction probably occurring in the time of Ezra. But with the greater firmness we can and must cling to a legal nucleus in the central books of the Torah coming from Moses—as is plainly shown by the frequent allusions to the conditions and necessities of the sojourn in the desert."

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